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ISABEL HART.

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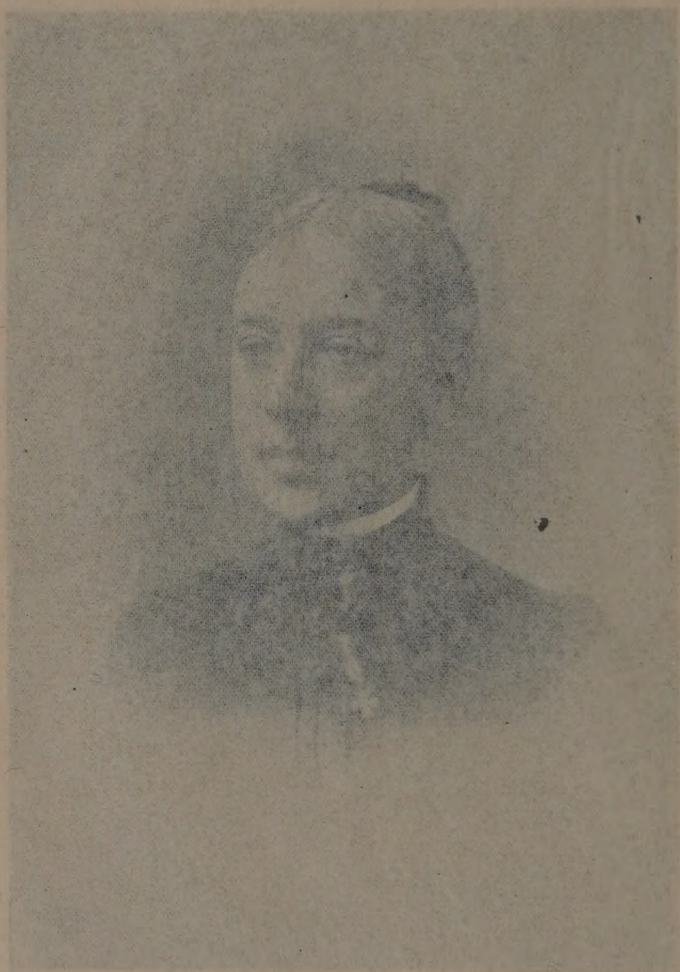
In Trust and Love  
J. Heart-

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Grocey, Annie (Ryder), 1836-

IN LOVING MEMORY

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ISABEL HART.



In trust and love  
J. Kent.



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Gracey, Annie (Ryder), 1836 -

IN LOVING MEMORY

OF

✓  
ISABEL HART.

"We knew her worth and cannot let her die."

TO

**Mrs. E. B. Stevens,**

FOR YEARS THE LOVING FRIEND OF MISS HART, WHO,  
DURING HER EXTREME ILLNESS, MINISTERED  
TO HER WITH ALL THE TENDERNESS  
OF A SISTER'S DEVOTION ;

ALSO,

*To Her Associates*

OF

**The Baltimore Branch ;**

WOMAN'S FOREIGN MISSIONARY SOCIETY OF THE  
METHODIST EPISCOPAL CHURCH,

THIS MEMORIAL IS AFFECTIONATELY DEDICATED

*By the Writer.*

*At the request of friends in the city of Baltimore, I have prepared the following sketch of the life of Miss Hart. As page after page has been written, the consciousness of the fact has been impressed upon me, of the great difficulty, of portraying to others clearly the well-balanced, many-sided life, of one who has so recently gone out from us. I most earnestly trust that this little Record of her Christian activities, her consecration to the church and to the best interests of the world, may be a powerful inspiration to higher and more earnest living on the part of every one who may read its pages.*

MRS. J. T. GRACEY.

Rochester, N. Y.



# INTRODUCTORY WORDS.

BY REV. J. F. GOUCHER, D. D.,

*President Woman's College, Baltimore.*

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THE subject of the following Memoir illustrated in a marked degree the possibilities of a life wholly consecrated to God for humanity. A life of strong conviction, loyally adhered to with modesty and courage, with enthusiasm and discretion, with quietness and success, cannot fail to interest those who admire or desire encouragement to true living. Such was the life of Isabel Hart. Not gifted with wealth, or opportunities which were exceptional, her living registered itself in results which mark hers as an extraordinary life. She disciplined her mind, developed a superior judgment, and adorned with grace and masterful influence every position she occupied. No mother could desire a more devoted daughter, nor pastor a more faithful coadjutor. The aged could not wish for more patient ministries, nor the cause of missions a more pains-taking servant.

The work of the biographer has been a difficult one, for hers was a life without many crises to give it dramatic interest. Although closely identified with such wide range of work, her largest excellence was accumulative influence through faithfulness to detail.

Her spouse was the church of Christ ; her passion was helpfulness, and her life, translated into ministries for humanity, has left an immortal influence in many lands.



THERE is an atmosphere about some lives, into which we cannot enter, without feeling invigorated for the battle of life. Their strength of character, and intellectual ability is recognized, but it is not this that wins us. It is rather the human tenderness and affection which links their hearts with ours, a peace which is born of faith, a courage which develops in quietness the Christ-power, which transfigures every detail of their lives. The thought of Martineau, that when we find it difficult to live at once and alone with God, we may "at least live with those who have lived with Him," comes in full force at times, to all aspiring souls. We see in such devout lives something that lifts us above a pitiful conventional level; and so attracts us, that we breathe the inspiring mountain air of God's grace and favor. It is of such an one we write.

ISABEL HART exercised a rare and uplifting influence over others. She was an "elect" woman, a leader in the benevolent and educational enterprises of her church, and one of the Founders of the Woman's Foreign Missionary Society of the Methodist Episcopal Church. Her completed life now stands out, "full orb'd," in our view. Its influence, is our common heritage.

Intimately associated in Christian work and fellowship with her for more than twenty years, the writer finds it difficult to fittingly express the loving thoughts, that come concerning the devoted life-service of this chosen one; or to analyze properly such a character. The story of her busy, unselfish life comes to

us with peculiar power and pathos. Looking through eyes still moist over her "taking off," we see a beautiful, well-rounded, complete womanly character. We believe no truer woman ever lived. She was true to her God, true to herself, true to her highest ideals, true to her church, true to the world, and true to her friends. Did anyone that knew *Isabel Hart* ever doubt her genuineness? Did any one ever come in contact with her sweet, loving nature, without feeling stronger for the battle of life? She had an unusually brilliant mind, with great simplicity of character, deep religious convictions, and a great capacity for all kinds of work. Her character was thoroughly and admirably balanced. The inspiration of her life-work came from her love for her Lord. She was a "King's Daughter," ever ready to render the most loyal service. How best may I serve my Master; how consecrate my powers so as to accomplish the greatest results? were questions that she settled, by a complete, unconditional surrender of all her powers to her Lord. Her attitude was,

"Take myself, and I will be,  
Ever, only, all for Thee."

Not my work—His work; not my will—His will; not my purpose—His purpose; not I—but Christ working in and through me! Such was her all-conquering desire. "I want a life-work to employ all the faculties God has given me," said Florence Nightingale; and this was the spirit of Miss Hart from her earliest consecration, until the closing day of her life. It is not surprising that a life so fully laid upon the altar, should be rich in fruitage; it could not, in God's plans, be otherwise. Her



life was the result, of devotion to the ideals of power opened up through the religion of Jesus Christ. Such a character is an inspiration. Thoroughly fitted and furnished, cultured and capable, she has been taken away in the midst of her usefulness, after being led through most severe discipline. We can only add,

“Even so, our Father, in our tears we say,  
What seemeth good to Thee, is best for us.”

Into the fellowship of His suffering she entered, and after months of patient waiting, God gave “his beloved sleep”; and she entered upon the service of the upper sanctuary. There are many scattered over this and other lands, who have a painful realization of the loss that has come to them in her death. To those who knew her worth, and loved her, there is a greyer tinge to the atmosphere of life, and the world seems lonely without her genial and loving companionship. Yet it is not all sombre; for dying, she “left upon the distant tops of death, a light that made them lovely.”

“And thus she passed away, as beautiful in dying,  
As she had been in living—grand in simple faith;  
Her watchword, ‘Trust Him!’ tells the secret underlying  
Her fragrant life of beauty, her Victorious death.”

We are told that in the early days of Christianity, when believers were passing away, their friends did not bid them “good bye,” but “good night.” So we say;—

“Sleep on, beloved, sleep and take thy rest;  
Lay down thy head upon thy Saviour’s breast :  
We loved thee well; but Jesus loves thee best—  
Good-night! Good-night!”

**I**SABEL HART was born in the city of Baltimore, March 29, 1838. She was the eldest daughter of Samuel and Emily Hart. Her father was a Hebrew of Hebrews ; while her mother was a Methodist of the most pronounced type. The associations of the home were Methodist. At the tender age of three years, Isabel, accompanied by her faithful nurse, entered a Methodist Sabbath school, and from that time until the close of her life she was continuously associated with it. At six years of age, she received a medal for long and perfect recitations of Scripture. She had a remarkably retentive memory, and these truths of the divine word, which became so familiar to her then, were ever afterwards her spiritual guide.

Her maturity of mind was quite beyond her years. She entered the Baltimore Female College, and with ease led her class, and graduated at the age of sixteen. Here she showed her strong points of character. She was very fond of reading, and cultivated opinions of her own on all subjects coming within the scope of her acquaintance, which opinions she advanced on occasions, and invariably with reason and originality. This was true of her in all of her after life.

During her school days she was the subject of deep religious impressions. There were questionings at times of the verity of faith, growing out of her Israelite and Christian associations ;

but she sought for truth, and the illumination of the Spirit, by the diligent study of God's Word, and earnest prayer; and all doubts yielded as she heard the voice inexpressibly sweet saying so clearly unto her: "This is the way, walk ye in it." "Fear not, I have called thee by thy name; thou art mine." It meant probably a little more to her than to many others, to make a full and complete surrender of herself to Christ; but done once, it was done for all time.

One who was associated with her through life, writes: "I was in school with her under Dr. Brooks. I can well remember the respect entertained for her by teachers and pupils. On days set apart for reading aloud, compositions that Dr. Brooks regarded as superior to the rest, hers were always among the selected list—they were so sensible, showing a maturity of thought far beyond her years. They always commanded the closest attention from the seniors, for she was regarded as a genius. 'Incentives to Intellectual Culture' was the theme of her graduating essay, and the point upon which, at this early age, she placed the strongest emphasis, was *preparation for Christian service*. It was the point she emphasized all through life. From this standpoint she helped many into the light of a broad preparation for this service."

At the age of fifteen years she identified herself with the Methodist Church, and with heart and soul entered into all the Christian activities about her. She was an inspiration everywhere. She never came in contact with human souls without trying to help them. As her friend Mrs. Pritchard so beauti-

fully says in her estimate of her character, she worked for the "immortal things."

After her graduation she was connected with the college for a time as teacher, and was greatly beloved by all her associates. Thoroughly equipped, she stepped out from College halls into the broader field of intellectual and social life, with a heart in sympathetic touch with all forms of benevolence, taking the initiative often in important projects, and early impressing her strong character upon all with whom she came in contact.

As a Sabbath-school teacher, possibly she had no superior, and there are many to-day who can testify that her words and beautiful Christian example have moulded their lives. Mrs. Battee, who was associated with her as a Sunday-school teacher in the old Light Street Church in Baltimore, says: "We both had our Bible classes and arranged to meet our girls on Saturday afternoon for religious conversation—the regular lessons of the Sabbath interfering to some extent with personal communication on vital points. These meetings were so helpful to us all, a sort of training school; and we know how in later years she conducted on a large scale Bible readings up to the latest of her active days. Hundreds in our city have been helped by Isabel Hart to an experience in spiritual things that they would otherwise have never reached."

She could speak words of comfort to the aged saint, or touch the heart-strings of a child, and had peculiar power and influence with young girls, winning their confidence and aiding them in all their struggles. Oh! the burdens she lifted. Sometimes it was



a financial one, helping one here or there over a hard place; or it was a comprehension of some spiritual need, and she had always the right word to help; or it was sympathy with some intellectual longing, and her judgment and advice were willingly and lovingly given.

She believed in the advancement of woman, and in her great possibilities, and while she was wonderfully progressive, at the same time she could be conservative. She felt that there were springs in the world's machinery that only a woman's fingers might touch and move, that there are crooked and narrow places where only her feet can travel, rough spots that only her touch may smooth, and recesses of sin and sorrow where her voice only can be heard. She believed that woman could expend her gifts of head and heart and life, all her energies, all her powers in Christ's work, and never depart from her womanly character. Believing thus, she threw herself and her influence and all her consecrated energies into every form of Christian work. The city in which she lived, the church in which she worked, felt and recognized her power and ability in these directions.

With her breadth of outlook, and her earnest desire to do all in her power for the elevation of woman, she early became identified with the Missionary interests of the church. As early as 1848 the "Ladies' China Missionary Society" of the city of Baltimore was organized, with the purpose of aiding our church mission in China, which had just been inaugurated. This Society paid into the parent Board annually, for ten years, a

considerable sum, when a strong plea was made to establish a school for girls in the city of Foo Chow, and the Methodist women were asked to raise five thousand dollars, a sum which, in those days, was considered very large; but these noble women were not afraid of responsibility, and after much deliberation and prayer they made the pledge.

Miss Hart was elected secretary of this organization, and wrote, "We cannot but feel great pleasure, and a little pride, that in this city, where the Methodist Episcopal Church of America commenced its organic existence, we were also providentially permitted to pioneer this good work. But very humble as were the beginnings, we were building much wiser than we knew." Thus in 1858 commenced a work with which she was identified, that, both in its direct influence on heathendom, and its reflex influence at home, has been signally blessed.

In October of that year, three unmarried ladies were sent to China to found the Baltimore Female Seminary, which has been a great beacon light in that dark land, for more than thirty years.

During these years, Providence had been preparing a new and larger field for the exercise of woman's power by most marvelous changes in political, social, and religious affairs throughout the Eastern world, and the harvest was ripe for other reapers, and the world was ready and reaching out for new agencies. Then developed the Woman's Missionary Movement, a most extensive and rapid organization of the religious

activities of Christian women of the churches, whose achievements have become the characteristic feature of the missionary work of the last quarter of a century. Woman's organizations sprung up in the churches, and in 1869 the Woman's Foreign Missionary Society of the Methodist Episcopal church took its place with the sisterhood. Branches were organized with territorial boundaries, and in 1871, Miss Hart wrote, "there was an era in Baltimore in the missionary cause in its relations to woman, and in woman's relation to it, and the organization of the Baltimore Branch was the outcome."

Prominently she stood at the front of this new movement, and became its Corresponding Secretary, a position she held from that time until she was translated.

From an article in "Historical Sketches of Woman's Missionary Societies," we make the following extract written by Miss Hart, showing how the Ladies' China Missionary Society of Baltimore became merged into the Woman's Foreign Missionary Society of the Methodist Episcopal Church, and broadened out, taking in the world of heathendom:

"But in the meantime a new and brighter constellation appeared among the galaxy of Christian workers, and Boston was its birth-place, and March 22, 1869, its birthday, and Woman's Foreign Missionary Society its name. Tidings came to us of its heroic conception, its vast enterprise, its wonderful success, and with these, wooings of affiliation. Still, with true Southern conservatism, we held on to the good old paths, straight and narrow as they were. But in 1871, this wave of missionary sentiment broke so strongly upon us that we were

constrained to cry, 'I yield, I yield, I can hold out no more.' And on March 6th, 1871, we made surrender of person and property, name, fame and fortune; our officers, our assets, our influence; all our interests to the Woman's Foreign Missionary Society of the M. E. Church—a surrender, an association, a work, we have rejoiced in every day since, realizing that in thus losing our life, we saved it; that the greater should always include the less; that dawn must naturally yield to-day; that the law of life is 'the survival of the fittest.'

"The then Corresponding Secretary of the Ladies' China Missionary Society, and the present of the Baltimore Branch W. F. M. Society, had the honor of offering the resolution that closed one good, honored career, that a broader and better one might be commenced, illustrating the conservatism of holding on to that which is good with the progressiveness of going on to perfection; that wedded indissolubly for better or worse, for richer or poorer, these two societies, so that what was to have been the twenty-third anniversary of the one became the inauguration of the other."

At the time of this organization the women of that section were strongly conservative, and needed wise and discreet guidance. They had been interested and attached to the old Society, but the new was untried. "Lingering affections," wrote Miss Hart, "that clung around old forms, names and usages had to be tenderly dealt with, for the human mind and heart are slow to recognize that the spirit may live when the form dies—nay, that from the old discarded organization the fledged spirit often rises to larger life, fuller liberty, greater power." So it proved in this case. She stood at the head of the Branch moulding, directing, inspiring; now in the churches speaking, giving facts by



which an enthusiasm in the cause might be aroused, or exerting her personal power to allay prejudice and win some, or wielding her facile pen in the interests of the cause. Again she writes: "We have not taken one letter from the inscription our banner bore, 'The women of China for Christ,' nor did we lower it one inch; but we placed beside it, 'the women of India,' aye, 'and of heathendom,' and we joined heart and hand with the sisterhood of consecrated Christian workers, who were striving toward the same goal."

Of her personal relation to this work at that time she said: "We commenced this work by the sacrifice of some predilections, possibly prejudices. It would seem, as we progress in it, that yet others must be surrendered, and our hearts say, 'Let the last one fall that stands in God's way and opposes His will.'" With this spirit she met new and untried duties, directed the financial interests of the Society, and infused life into the whole organization.

At the second annual meeting of the society held in Chicago, 1871, she reported the work of the Branch fully inaugurated, and at the third meeting held in New York, 1872, she reported over \$2,000 collected. We can form some estimate of her work, when we realize that this Branch, the smallest in territory, during the last year of her connection with it, raised over eleven thousand dollars. She is "remembered for what she has done" by the organization of 170 auxiliary societies, with more than their six thousand members. She lives to-day in the heart of every woman who has become interested in the great work of

helping to a higher and nobler life, the womanhood of the world. Woman's work in the mission fields of our church has felt the influence of her saintly life, and a deeper spirituality because of her pleading, importunate prayers, and every missionary sent out or supported by the Baltimore Branch feels a deep personal loss because of her death.

This work, as it developed, grew to be absorbing. It reached out in so many different channels, that much of a personal and congenial nature was sacrificed to it. She had a comprehensive-ness of mind which readily grasped any subject; and she was a clear and forcible writer. At times she longed to throw her whole soul into general literature, and would have doubtless been eminent therein, but so loyal was she to her convictions, that she could not do it. Every talent she had was laid upon the altar of Christian work and duty. In the Missionary Society every department of the work felt her power, and bears her impress. In its councils she was pre-eminently a leader, quick in comprehension, clear in debate. She had the courage of her own convictions, and after thoughtfully looking at a subject and forming a judgment, she was not easily moved. She had such an absorbing and overwhelming desire always to be just, and never under any circumstances, or by any influences would she yield this sense of justice.

She was a prominent leader in every project inaugurated by the Society, and took upon her heart its every interest. In the twenty years of her connection with it, she was never absent but once from its Executive sessions; she studied the needs of the

work, and had not only a thorough knowledge of all the work in her own Branch, but an intelligent comprehension of the needs of the whole foreign field. Her mind was quick to see the opportunity for advance and development. The educational schemes of the Society were dear to her, and she showed her deep and abiding interest in them by bequeathing to the Lucknow College, India, and to the Boarding school in Foochow, China, each, five hundred dollars, said sums to endow scholarships in these Institutions to bear her name. No less was she interested in the growth and development of woman's medical work throughout the East, and we well remember her delight when she made the announcement in the General Executive Committee of 1880, that a personal friend in the city of Baltimore, had donated five thousand dollars for the erection of a Woman's Hospital in the city of Tientsin, China,—thus connecting the Methodism of Baltimore again with the work of China.

In her extensive correspondence, what strength she communicated, what zeal she enkindled, what hopes she inspired! She took a deep and personal interest in every missionary sent out, every school supported, and every Bible woman employed by the Baltimore Branch, and every one who received the light of the gospel through these agencies.

Possibly, if there was one interest more dear to her heart than another, it was the creation and dissemination of a popular missionary literature. She recognized it to be one of the most important and far-reaching in its influences of any branch of this great work, and she gave to it her time and her thought,

and from the organization of the Literature Committee, she was its efficient Secretary, retaining her active connection with it until the close of her life.

When the Society decided to found a Zenana paper and raise the amount of twenty-five thousand dollars, in the centennial year of our Methodism, over and above the regular contributions, Miss Hart said, "This must be done, and every woman connected with the Society must have a part in it." At her suggestion it was unanimously agreed that every woman in the Society should be asked to contribute the sum of twenty-five cents. The suggestion was acted upon, the amount was raised, and thus the women of American Methodism, were enabled to give the women of India, a Christian paper.

Her pen was ever ready to do service for the cause; many of the most popular leaflets, that have been issued during these years, were written by her, such as "Seven reasons why I should belong to the Woman's Missionary Society, etc." Also several Easter leaflets, and a sketch of Mrs. Rudisall, a missionary who went out to India from Baltimore. Her biographical sketches of William Carey, Mary Lyon, &c., have been in great demand, and have had a wide circulation. During this Centennial year of the Baptist missions, her sketch of William Carey, has been prized for general circulation throughout that denomination. Could her miscellaneous contributions to the Church papers and to the *Heathen Woman's Friend* be collected and published, they would form a most valuable addition to our missionary literature.

Writing of this work, she said: "By the greatness of the responsibility, and our own weakness, we have been drawn, aye driven to the source of all strength, and realize that in every way, it has been such a benediction that we have gained more from our work than we have given to it."

But the interests of the missionary work did not absorb all her time or attention. She was identified with the Home of the Aged, in the city of Baltimore, from its establishment, and for twenty-five years was its faithful recording secretary. During all these years, it was the object of her devotion, and became also the recipient of her gifts. She, and the President, Mrs. F. A. Crook, began their work almost simultaneously in this enterprise, as also in the missionary work, and laid it down within a few weeks of each other, to enter upon immortal service.

From a paper read by the Corresponding Secretary at a memorial service held for both Miss Hart and Mrs. Crook, at the Home, December 2, 1891, we take the following concerning these devoted women. "The invisible gates have closed too recently upon our beloved President and Secretary, Mrs. Francis A. Crook and Miss Isabel Hart, to suffer us to penetrate into the work of the last twelve months without dwelling somewhat upon the relation of these officers to our Home.

"Identified with its organization from the beginning, they each had a prominent part in shaping and guiding its interests. It is no disparagement to others when we say that none have had greater weight in counsel, or more constant oversight and grasp of its machinery, than those of whom we are bereft.

"Hence to those who still control its affairs, as well as to the beneficiaries of the Home, there has come a grief that will not soon be forgotten. Should we name the philanthropy alone in which their fidelity was tested, we should inscribe on the record faithful unto death. But when we recall how much besides, filled their busy brain, burdened their loving hearts, impelled feet and hands, in the service of God and humanity, we are at a loss for words to express our admiration of such devoted lives. They rest from their labors and their works do follow them."

One of her most cherished thoughts during the years was the establishment of the Woman's College of Baltimore, and from its very inception she was one of its most zealous workers. When the Woman's Educational Association was formed, and pledged to raise an amount of money for it, she at once became its leader, and never once did her energy flag. Her pen kept the great work and the object of the Association, constantly before the public, until, through her enthusiasm and the efforts that she inspired, a considerable amount was realized. The second largest donation made to the College was made by a gentleman who was influenced by reading one of her appeals. She rejoiced in the completion of its magnificent buildings and in the success of the few years of its existence, and in the bright prospect that loomed up in its future. Often did she refer with a degree of pride to the elevation and culture it would give to the young women of Methodism; while she saw the provision for the preparation so necessary for those going to do missionary work, the lack of which had often debarred gifted and conse-



crated young women from going to missionary fields. She longed for the highest and broadest culture for young women. She was a member of the board of Trustees and of the Executive committee of this Institution. Its interest was in her thoughts and on her lips to her last hour. She contributed liberally to it in life, and made provision for it when she laid down her work.

In her local church she was a tower of strength, in every possible way aiding her pastor; for years an efficient class leader, faithful to the prayer meeting, the inspiration of the auxiliary missionary society. In her personal work she looked after the stranger coming into the city, visited the sick, and the prisoner in the jail. She also conducted public Bible readings. An Episcopalian lady said to the writer, soon after Miss Hart's death, "when I lived in Baltimore, I always attended her Bible readings when possible, and received wonderful spiritual help from her presentation of the Word." Among Miss Hart's papers was found the following outline of one of these readings:

I John 3-1. Behold what manner of love the Father hath bestowed on us, that we should be called the children of God—and such we are.

The *personality—plainness—positiveness* of the statement. The *fundamental* fact taught in the New Testament to make this plain to men the chief burden of Christ's teaching—the chief object of Christ's coming, to reveal the Father.

The New Testament read in this light.

*Our light to shine*—to glorify our Father.

*Love your enemies*—that ye may be the children, &c.

*Almsgiving in secret*—seen of your Father.

*Secret prayer*—to thy Father which.

*Simple prayer*—Your Father knoweth.

*Model prayer*—Our Father which art in Heaven.

*Forgiveness of enemies*—Your Heavenly Father forgives.

*Fowls of the air*—Your Heavenly Father feedeth.

*Against care-taking*—Your Heavenly Father knoweth what things.

The great unanswerable argument for prayer.

If ye then being evil, &c., *how much* more shall your Heavenly Father.

The great argument and standard and incentive to perfection.  
 Be ye therefore perfect—even as your Father in heaven, &c.  
 It is only this relation which makes the *perfection possible*.  
 Nor need we wonder at this, for the great longing of the human heart is voiced in the expression: Show us the *Father* and it *sufficeth* us.  
 The practical, important question: How do we enter that relation—how become children? *I am the way*, no one cometh unto the Father, &c.  
 Gal. 3-26. For ye are all the children of God by faith in Christ Jesus.  
 John 1-12. As many as received Him to them gave He power, or right to become the sons of God—even to those that believed on his name.  
 By accepting Christ we become identified with Him in *nature* and relation to the Father.  
 Roms. 8-14-17.  
 He came to our low estate to uplift.  
 He became a servant that we might become children.  
 As he is, so are we.  
 What is implied in this relation?  
 Objects of God's love—John 14-23, 5-9, 16-27.  
 For the Father himself loveth you, because ye have loved me.  
 We have access to—communion with him.  
 We *resemble Him*—have *His nature*.  
 Our duty growing out of the situation: Love—Trust—Service.  
*Sequence: If children—then heirs. Of whom? Of what? All God is—all God has.*  
 Just so far as we are capable of and willing to receive.  
 All things are yours.  
 It doth not yet appear what we shall be.  
 A realization of this relation the secret of human happiness and usefulness.  
 Wist ye not that I must be about my Father's business?

With such a multiplicity of cares outside, did she find time for any domestic duties, may be asked? Yes, her life was an exemplification of the truth that a woman of versatility of talent, can carry many responsibilities; she can both love and serve. She had her domestic duties and was the loving and devoted daughter, for years caring for her widowed, invalid and blind mother with tender solicitude. She was never too absorbed to enjoy social life, for no one ever prized the friendships of this life more than did she. Her's was an intense nature. Calm, quiet, self-possessed, yet underneath she had a warm affectionate heart. To those who were privileged to enter into the inner sanctuary of her affections, she revealed a wealth of tenderness.

Writing to one of her friends in the early days of her illness, she said, "I believe in heart and spiritual affinity. From the first, I knew you were linked to me by these, I have felt, and rejoice in this tie ever since, and because it is spiritual and in the spirit, I expect it to be eternal." The following extract from one of her letters to a very dear friend will show not only her trust in God, but her dependence upon her human friendships. She says "When I came home I found a letter awaiting me which gave me considerable pain and anxiety, which involved, after hastily filling engagements, spending the rest of the afternoon in the lawyer's office, etc., I have been struggling over this before God this morning, but now I do leave it in quiet and confidence with Him, and yet I do constantly want the aid of your faith and prayers that I may be able continually, absolutely, to do this. I do not know what the issue will be, but I took it to my Heavenly Father, and told him all about it. I read again that 34th and 37th psalm, and plead and claimed every promise. I turned over to that wonderful covenant in the close of the 8th of Romans. I laid myself down on His promises. I planted my feet on the foundations of His word. I shall prove Him and God being my helper I shall worry no more ; I have made this cause His cause, because I am His. I have given myself, and all my interests for time and eternity into his hands, he must hold them safe and precious, I stand—I walk—I live only by faith, and in no human being is the faith faculty more feeble, and you must pray that it fail not, but that it increase, and that through this it may be strengthened and God glorified."

But the music of this beautiful, helpful, consecrated life had to cease. She had *done* the Master's will, now she was to *suffer* it. After the death of her mother, the breaking up of the old home, and the great pressure of work, it became evident that her health was undermined. Her friends who were watching her with solicitude, were conscious of this fact, and advised her to relinquish all work and take rest in foreign travel, and while this seemed very desirable, she was never able to accomplish it. Disease had marked her for its victim, and for four years, she struggled bravely against the foe, but never letting go the grasp upon her work. She went into the furnace, but "there appeared one like unto the Son of Man" walking with her.

In October, 1890, she attended the annual meeting of the Baltimore Branch of the Woman's Foreign Missionary Society, held in the Hamlin Church, in the City of Washington. For nineteen years she had never failed to be present on such occasions, to review the work of the year, and to inspire by her presence and words, the workers. At the anniversary in the evening, she was present with her clear and comprehensive report. It was evident she was very much debilitated, but she read with a remarkable strength of voice, and gave a panoramic view of the work. Her eager eye scanned every field, noted the salient points that could give information or inspiration, and leaf after leaf was laid aside until the closing paragraph was reached, which was as follows :

"Tauntingly we are told sometimes of having but one idea. But if an idea can be found high enough to reach the thought

of God, and deep enough to touch the lowest form of humanity, and wide enough to comprehend God, man in his entirety, body, mind and spirit, time, eternity—an idea based on law and permeated by love, and seeking to lift all humanity heavenward—let us pray to be so lifted out of all sordidness and selfishness to the height of the Divine thought, the breadth of the Divine love, the energy of the Divine effort. Such we take to be the true missionary idea.”

Those who knew her best, and listened to her then, knew that death had already cast its shadow on her. Leaving this meeting, she went to Philadelphia to meet the Literature Committee, and from there to the General Executive Committee at Wilkesbarre, Pa., to take her place as usual, and to enter with enthusiasm into all the work of the Committee, as one who was doing work for eternity. She sat in Executive Session, discussed every important measure with clearness and calmness, gave her wise counsels, read her own reports, and mapped out for her Branch the work of the year. In the devotional meetings of that session how tender were her words of experience, how fervent her prayers, how comprehensive her Bible-reading. Those who listened to her words will never forget them. She had a consciousness of what awaited her; and spoke as seeing the invisible.

She was asked to take charge of the devotional service on a certain day, and partially consented, but not feeling very well, urged a friend to take her place, who did so, taking for her theme “God’s love.” Closing with the last two verses of Rom. 8. “For I am persuaded,” &c. The next day, feeling better, Miss

Hart led the meeting, and read ten verses of 5th chapter of 2d Cor., dwelling especially on the first verse, "For we know that if this earthly house of our tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens." She referred to the lesson of the previous day, and said she wanted to follow it with a lesson on the things we might not know, and the things we might know. Under the first were many of God's plans, His provisions, His providences, but we were to remember it was love *with-holding*. Of the things we might know was Himself, and made various references about knowing Him. This was her last public exposition of the Word. With remarkable clearness of mind, she gave very close attention to every detail of business, met the Literature Committee and arranged the program of study for the year, telling us that she was conscious of doing her last work. At the same time she did long for returning health that she might enter even with greater enthusiasm into the Christian activities of life.

From this meeting she returned home, and, after a little while, was completely prostrated. But she rallied, and, at the next quarterly meeting of the Branch, was able to be present. In much feebleness, and with great emotion, after twenty years of service, she handed in her resignation as Corresponding Secretary. Her associates, unwilling that she should sever her official connection with them, would not accept it, but appointed Mrs. E. B. Stevens as her assistant. This was her last public appearance among them, but she kept the work in hand by planning,



writing and sending messages to the various auxiliaries, and looking after the finances. During the year, the Branch had suffered in an unusual manner by the death of the treasurer, Mrs. Hamilton, who had been associated with Miss Hart from the organization of the Society, and also by the serious illness of Mrs. Crook, the president. About this time, in a note to the writer, she said, "I was able to go to our Branch quarterly meeting and handed in my resignation, which was not accepted." In referring to the death of the treasurer of the Branch, and the serious illness of the president, she said, "Is not our Branch stricken and torn? But the dear women here are so true, so loving and helpful, that somehow I am trusting it will be all ruled over for good."

During these days she found it easy to commit her spiritual and eternal interests to the Lord, but it was just a little more difficult to commit her work, and more difficult still to commit her body, but grace triumphed. On one occasion a friend was praying with her, and especially asking for divine grace on this point, when the help came, and she was heard to whisper, "'Tis done, the great transaction's done," and never again was there a reference to the body. She would often inquire from those who lovingly ministered to her, how soon we might anticipate the end, greatly desiring to depart and be with Christ. She frequently said it was not the way she would have chosen, but she saw it was the right way, that it had touched her at every point of her nature, and she would exclaim "Oh the dross it has brought to the surface, I needed just this." Many times she

charged those about her, not to say much of anything in her praise when she was gone nor to let others do it, but to talk much about her Master and His work. She had no seasons of exultation, no hours of ecstasy, but there was a constant unbroken peace, and submission to the divine will. She said : "I have no unusual experience, but all is serene, calmly resting in God's word. I have committed everything without questioning or murmuring." She spoke frequently of God's goodness as shown through her human friendships. Flowers bloomed constantly on table, mantle and hearth in her room, the gifts of devoted friends.

It was the writer's sad pleasure to spend a day or two with her in the early spring preceding her death. We talked of many things concerning the Master's work, so dear to her heart. Her mind was clear, and interested in everything going on in the church and in the world. After a long conversation I said to her "I fear I tire you." "Oh, no;" she said, "I would be interested in these things if I were dying." Shortly after my return home, she wrote a note in which she said "I have not been so well this week, am growing weaker, I sometimes find myself saying 'How long, Oh Lord, how long?' even while I say, 'Thy will be done.'"

One of the very last letters received from her, shows her intelligent interest almost to the very last. She said, "How good your visits were, and the daily reminders that have come since in notes and papers all relating to matters in which I am so much interested, and which were read with great interest. Surely these are stirring times of intellectual, social, and religious ferment.

There will be many mistakes made, but I am sure there will be progress. Sometimes I feel I would like to live to see it, and above all to help it on. But above all things I want to be *where* and *what* the Master would have me."

In another note she said, "Two days this week I was able to go to the library, to-day I am too weak to leave my bed, but good tidings, good people, and good things have been coming to me all day, and my heart is full of gratitude and love." Another day, unable to write, she sent a loving message through a friend, saying, "Tell her it would be such a joy to me if I could take the pen and write to her once more. Tell her I expect to love her in heaven just as much as I love her now, and that I think and pray a great deal for her and her work." Again she said: "I am so thankful that my mind keeps so clear and my heart so warm for all that is true and good; I realize constantly that God is very good to me, that I am comfortable, cheerful, trustful and hopeful; not hopeful of recovery, but that I may be somewhat relieved for a time, and very hopeful of the 'far better beyond.' I can only do what a clear brain and a warm loving heart may do through others. Keep on praying for and loving me. 'What we know not now we shall know hereafter.'"

In March she traced her last lines, the beautiful Easter appeal, an appeal that stirred the willing-hearted to more generous giving, than the Branch had ever known. With this last effort, the pen that had written so many, earnest words, so many and loving tender messages, so much that was helpful and

inspiring, was laid aside never to be taken up again. It was her last message to the churches. A day's delay on her part, and we should never have had its inspiration and blessing. A friend who sat by her bedside when it was finished, said to her: "I believe you were divinely aided to write that appeal." Her reply was, "I did ask for special anointing." The call was written for her own Branch. We have eliminated only a few lines that had entirely local reference, and elsewhere pass on the message as our common heritage.

The Easter auxiliary offering was taken up in the First Church where she was loved, and where her words had such weight. To this meeting she sent a last tender message. It was delivered by Mrs. Stevens. At this time she thought herself nearly home, and told them from her stand point, how earthly and heavenly things looked, and assured them of her love, and besought them to live for Christ, adding her own testimony "Living or dying I am the Lord's."

One softly whispered, "she is dead!"  
Another, more discerning, said  
"He giveth his beloved sleep."

EASTER Sabbath dawned with all its sacred memories, and hallowed associations. No season was of such special spiritual joy to her as this great Christian festival. It was an ideal Easter day, the very air was redolent with the perfume of the trees and blossoms, the birds burst forth in carols, and all nature whispered of resurrection truths.

The very earth was exultant, "Christ is risen indeed." "Because I live, ye shall live also," "I am the resurrection and the life"—These truths came to her with a force and power never before realized. That day her room was a very Bethel. Just a little before church time a young lady friend, Miss Jennie Stevens, called in to inquire concerning her condition. She found her bright and happy, and sent by her a special Easter greeting to the Sabbath school, saying, "Give it in these words," "When Christ, who is our life, shall appear, then shall ye also appear with him in glory," adding, "Give them my love and tell them I loved my Sunday school work the best of any work I ever did, and I hope to meet every one of them in heaven."

Miss Stevens went from her bed side to the assembled school, and with deep emotion delivered this last Easter message to a sorrowing group.

In the afternoon of the day, a few special friends gathered in that "upper room" and with her commemorated the Lord's Supper. Beside her pastor, Rev. Dr. Huntley, there were present her sister Mrs. Mordecai, the only surviving member of her family, Mrs. E. B. Stevens, Mrs. H. C. Tudor and Mrs. Dr. Goucher. It was a very sacred hour, and will long be remembered by those who were present. She was not to partake of this feast again, until she should "drink it new in the kingdom."

She lingered through the summer months, patiently awaiting her release. Calmly and quietly she made every arrangement for her home going, and with Mrs. E. B. Stevens her loving and devoted friend who was almost constantly at her bed side ministering to her, she arranged for every detail of work, sent messages to friends, remembered the missionaries in various mementoes, and gave minute directions about all her business affairs. She was exceedingly fond of music and delighted in the old hymns. She would frequently say to her friend, Mrs. Tudor, "Sing for me some of those beautiful hymns, 'My hope is built on nothing less,' or 'Though troubles assail,' or 'Jesus lover of my soul,' for I never weary of listening to them."

On Friday, September 4th, Mrs. Stevens who had been with her during the afternoon bade her good bye, saying, "I will be in to see you to-morrow, and on Sunday, then on Monday I will come and stay with you." "Yes," she replied, "Come and take care of me on Monday if I am here." But she was not, for on Saturday morning, September 5th, God released her, and took his suffering child home to be forever with Him. The voice



that had spoken so many helpful words was hushed, the loving heart that had responded to so many noble and generous impulses was forever still, and to her friends and fellow laborers came a consciousness of irreparable loss.

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On Monday morning, September 7th, there gathered at her residence, No. 828 North Eutaw Street, a memorable company of loving and devoted friends, a sorrowing circle to take part in the last impressive funeral services. These services were conducted by old Pastors and loved friends, Dr. J. Mc K. Reiley and Rev. R. W. Black read scripture lessons, and Dr. Goucher led in a very tender prayer. Dr. Huntly, pastor of the deceased, who had preached a memorial sermon the evening previous, made some very appropriate remarks, followed by eloquent and touching addresses by Dr. Littleton F. Morgan, her life-long friend, who had received her into the church, and between whom and the deceased there had existed the love of parent and child ; also by Rev. Dr. J. B. Stitt, for three terms her pastor ; and Dr. J. F. Goucher, eight years her pastor, and a much longer period her valued and trusted friend. The words of Eulogy that these brethren spake were the highest that could be paid.

Said Dr. Morgan, "She never came to my Bible class without as thorough preparation for it as I had, and in later years I knew no minister whose theology I would sooner accept." Converted at fifteen and uniting with the church, she took her place in the ranks of Sunday-school instructors, and in her first class

were scholars of twice her years. From that day she became the mother of spiritual children, and scores and hundreds call her blessed. She was identified with all church work appropriate to woman; in many lines a leader. In her young womanhood active in ministrations to the poor of the city, she not infrequently found opportunities for religious conversation and prayer, and they were never evaded.

Dr. Goucher said: "Of an object presented to Miss Hart she had one question to ask, 'Is it right?' That settled affirmatively, then, 'What shall be my attitude towards it? How far can I aid it?'" So when the Woman's College of Baltimore, prospective, sought her influence and aid she gladly espoused its cause, and voice and pen were used without stint; and so effectively that the largest benefactor, with one exception, that the college has had, has been heard to say, "I did it because of her writings."

The hymns that she loved were sung, and amid the tears of loving friends and associates, she was laid to rest in the beautiful Green Mount Cemetery, there to await the resurrection of the just. Impressive and appropriate memorial services were held by the church and various societies with which she was connected, and the feeling was universal, that Methodism had lost one of its noblest women. Not only in our own country, but in every mission station occupied by the Woman's Foreign Missionary Society there was sorrow, when the news of her death was received, for her name was familiar not only to the missionaries, but to native women whom, "Not having seen, they loved."

The General Executive Committee held in Kansas City in October, 1891, was a memorable meeting in many respects. The whole session was saddened by a sense of her loss, for she had been one of its most active and efficient members. Mrs. Keen, who visited Miss Hart a short time before her death, brought her last message. "Tell them," she said, "that the most important thing in life is to be fully and entirely consecrated to God, and then to use every faculty of body and mind in service for Him."

She was one of the first of the original Secretaries called Home. She was missed in all the deliberations of the body. Clear in her discussions, practical in her suggestions, wise in advice, she was leaned upon and looked up to by her associates. Friday afternoon, October 30th, was set apart for memorial services, and it was an occasion of great solemnity and sacred memories. Those who took part, were those who had been lovingly associated with her in labor.

It is impossible to describe that service in all its tenderness of association. Mrs. Skidmore presided. Mrs. Alderman offered prayer. The resolutions adopted by the Committee of Literature of which Miss Hart was a member, were read, when the writer spoke for a few minutes, referring to the admirable intellectual gifts which had been so freely given to this department of the work.

Mrs. Cowen represented the Corresponding Secretaries, and paid a high tribute to her foresight, prudence and unswerving devotion to whatever was *right*, without thought of compromise. Mrs. Tudor spoke of the great loss sustained by Baltimore

Methodism, and the Baltimore Branch of which Miss Hart had been the honored and trusted leader for twenty years. She said that religious, educational and benevolent circles of the city mourned her loss, believing that her vacant place no one could fill.

Mrs. E. B. Stevens, who had been elected Corresponding Secretary of the Branch as successor to Miss Hart, who had watched beside her for months with tender devotion, gave an account of her sufferings, her patience, her trust and her final victory. But all bore tearful testimony to her value as a royal, loving friend, an enthusiastic worker, a sincere Christian.

Mrs. Stevens then read very impressively "The Everlasting Memorial" by Bonar, a favorite hymn of Miss Hart's. A closing prayer was made by Mrs. Mary C. Ninde, and as the evening shadows closed about us, we separated with the influences of a holy, useful, unselfish, devoted Christian life resting upon us. Farewell! "Until the day breaks and the shadows fall away."

"Until we meet again before His throne,  
Clothed in the spotless robe he gives His own,  
Until we know, as we are known."

We now lay aside our pen that others who were associated with Miss Hart may testify of her worth.

## THE EVERLASTING MEMORIAL.

HORATIUS BONAR.

Up and away like the dew of the morning,  
 Soaring from earth to its home in the sun,  
 So let me steal away, gently and lovingly,  
 Only remembered by what I have done.

My name and my place and my tomb are forgotten,  
 The brief race of time well and patiently run ;  
 So let me pass away, peacefully, silently,  
 Only remembered by what I have done.

Gladly away from the toil would I hasten,  
 Up to the crown that for me has been won ;  
 Unthought of by man in rewards or in praises—  
 Only remembered by what I have done.

Up and away like the odors of sunset,  
 That sweeten the twilight as darkness comes on—  
 So be my life—a thing felt but not noticed,  
 And I but remembered by what I have done.

Yes, like the fragrance that wanders in freshness,  
 When the flowers that it came from are closed up and gone,  
 So would I be to this world's weary dwellers,  
 Only remembered by what I have done.

Needs there the praise of the love written record,  
 The name and the epitaph graven on stone ?  
 The things we have lived for, let them be our story,  
 We ourselves but remembered by what we have done.

I need not be missed, if my life has been bearing  
 (As its summer and autumn moved silently on)  
 The bloom and the fruit and the seed of the season ;  
 I shall still be remembered by what I have done.

I need not be missed, if another succeed me,  
 To reap down those fields which in spring I have sown ;  
 He who ploughed and who sowed is not missed by the reaper,  
 He is only remembered by what he has done.

Not myself, but the truth that in life I have spoken,  
 Not myself, but the seed that in life I have sown,  
 Shall pass on to ages—all about me forgotten,  
 Save the truth I have spoken, the things I have done.

So let my living be, so be my dying ;  
 So let my name lie, unblazoned, unknown ;  
 Unpraised and unmissed, I shall still be remembered ;  
 Yes, but remembered by what I have done.



## Testimonials.





## TESTIMONY OF FRIENDS.

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MRS. ESTHER TUTTLE PRITCHARD of Chicago, Ill., says :

“ Had Miss Hart lived fifty years ago, the story of her life might have seemed as wonderful as that of Mary Lyon, but in these days of great activities, one hardly becomes eminent except as the originator of large movements. I wish I knew how to characterize in fitting terms my precious friend as she appeared to me, but the more I think of it, the more I feel that I know not how to sketch her as I saw her, and also that much as I valued her, I probably failed to fully grasp the measure of her intellect and character.

“ I often said of Miss Hart that she was the most executive woman I ever intimately knew, and as I write this I have in mind women who have acquired national reputation for the extent and value of their work. There was a great versatility of talent, wide sympathies, and a fidelity, a stick-to-itiveness that never forsook the cause she had once espoused. She was a born organizer. When once a real need forced itself upon her mind and heart, she moved to its demands with plans so wise, methods so fitting and such an economy of effort, that success came quickly. For one thing she had great power of unflagging endurance. That compact little physique was full of vigor, and that large brain of elasticity. I have almost envied her in the initiative in so much that will long live after her ; and as for her missionary work, it was more than any one will ever understand who does not know what it is to be the fostering mother of both the rope holders and the miners. Then there was her Bible

class that must have been a miniature theological class seminary for religious thought and Bible exposition. She did not skim the surface or skirt the edge of truth. Her analytical mind went to the heart of things and stimulated inquiry and research.

"All these interests were claiming her attention during my residence in Baltimore, and that too in addition to most tender and faithful attendance upon her blind and invalid mother. Besides, she had begun to cherish her dream of the Young Ladies' College that has since been established, and of which, I believe she was to a large extent the inspiring cause. As I remember her conversations about it, I can but wonder if it is realizing her hopes. I think she longed for a seminary for the young women of Maryland that would be for its missionary spirit and love of the Word, what Holyoke has been for the girls of New England. She planned for the immortal things.

"Her estimate of relative values was too keen to have expended much time and thought on an institution that looked no further than mere intellectual culture.

"Looking back upon this wonderfully busy life, I cannot recall ever to have found her irritable or self assertive, nor do I remember the time when she had not leisure to do one thing more if love or the blessed service needed it. Some of us who have far less of responsibility often wish we had more time for the courtesies of life, but somehow she took time. Another thing, she did not get into ruts. Her range of thought and reading was broad and strong. I remember she was the first to place in my hands Argyle's *Reign of Law*, and it was surprising to find how she kept in the tide of affairs and abreast with the world of ideas. All considered, I think I never knew a more full-orbed woman. Personally I have to thank God that He ever gave her to me as an inspiration and a solace. She was always intense

but well poised. It was a tonic to be with her. I could not listen to her missionary recitals as she gave them to me in private conversation without being strongly moved. It was from her lips I first heard of Dr. Howard's success in China, and it thrilled me like a romance.

"My first vivid recollection of her is of an address at a gospel temperance meeting, where she spoke like one inspired, and I felt that in a marked degree God had given her the unction of the Spirit. Presently, I know not how, she had her place among the innermost of my inner circle of loved ones. In darkest days of bereavement I found her a tower of strength. She thought of everything, and took no account of the tax upon her own energies. 'A faithful friend is the medicine of life,' and such in the largest sense was Belle Hart to me.

"Of her religious life she spoke freely; I knew its depths and sincerity and devoutness, she was not emotional but well-grounded and spiritual. I received a letter from her during her illness, saying she wished with her own hands to write her own testimony while she had strength to do so.

"To my unspeakable regret the letter was mislaid and is probably lost, but I recall that her expressions were full of faith and rest in the will of God. In a letter later saying, with a meaning and an emphasis never before, 'God is good. *My God, our God.* He is *faithful* that has promised. While we look not at the things that are seen but the things that are unseen; broader, brighter visions came than earth could give. Good is the will of the Lord concerning me. With regard to my life, I thank Him for anything He inspired and enabled me to do, but it all seems so incomplete and imperfect that my gratitude in the review is mingled with deep humility. If He gives me back my

health I think I shall serve him better here—I am sure I shall in the upper sanctuary where the ministry will be continued.'

"That one so devoted should have gone home through such a gateway of agony must ever be a painful memory, but when I recall 2 Cor. 4, 16-18 and think what a 'weight of glory' it must be that could far exceed that weight of suffering, it comes to me that it may have been infinitely worth while to have endured it, when in eternity we see the 'end of the Lord' we shall know that even in this He has been 'very faithful and of tender mercy.'"

MRS. DR. WM. F. WARREN writes :

"In the death of Miss Hart a great loss has befallen the Woman's Foreign Missionary Society. We knew that the blow must fall, that the precious life must shortly end ; 'we thought we were willing that our dearly beloved friend and helper should find quick release from her dreadful suffering ; but now that she is gone the extent of the bereavement begins to oppress us, and we painfully wonder what we shall do without the peculiar and individual strength which this quiet, gentle woman brought into our councils and added to the prosecution of our work. Clear and just in her judgment, firm in her convictions, true to the best purposes, she was yet so tenderly considerate, so delicately thoughtful of others, her heart was so full of the love of Christ, that she could differ in opinion and not offend, she could admonish and be loved the more. What can we do but give thanks that she was for so many years closely associated with us, and that we have in the remembrance of all that she was to us a priceless legacy and a rare example."

DR. BROOKS, for many years president of the Baltimore Female College, says :

"Miss Hart was a lady of much natural ability, considerable culture, and consistent piety. She is a great loss to the church

and to her circle of friends. From the church militant she has gone to the church triumphant."

MRS. L. A. ALDERMAN, Corresponding Secretary of New England Branch, says :

"Our own dear Miss Hart will be remembered 'not only for what she has done' but by what she *was*. No truer, nobler life, no purer character, no clearer intellect, no warmer or more loving heart has touched our work. Invincible for the right, she possessed the gentleness of spirit which commanded the esteem of all opposers to the principles she believed to be right. Her presence and words were to us an inspiration to singleness of purpose."

MRS. S. L. KEEN, Corresponding Secretary of Philadelphia Branch, writes :

"Miss Hart's work in the Woman's Foreign Missionary Society must be somewhat known to all readers of the *Heathen Woman's Friend*, and in the many parts of the country where the Society has held its Executive meetings. Allow me to make just a reference to her preparation for this enlarged sphere of her later years. Very well do I remember my first meeting with Miss Hart. It was at Emory Grove Camp Meeting, near the city of Baltimore. I recall the high esteem in which she was then held by her friends, both for her literary ability and earnestness of purpose. At that Camp Meeting her attention was attracted to a wider Christian experience, and a more thorough, unselfish consecration to God. She listened, reasoned, wrestled, believed, and found there was a hitherto unknown depth of privilege in presenting herself in continuous

and perpetual offering wholly to God ; that this was, in truth, a most reasonable service. From this time, in true and entire consecration, she went forward in Christian service of more abundant labors and sacrifices.

“Soon after this, the Woman’s Foreign Missionary Society opened a new avenue to the sympathies and energies of the women of Baltimore, and in filling the position of Corresponding Secretary, to which she was assigned, Miss Hart found duties involving new, and to her, greater sacrifices than in any previous work. She, in common with other women who felt called of God to enter this work, shrank from the public platform as the most painful test of their faith and consecration that had ever yet been presented. In the spirit of Him, who ‘pleased not Himself,’ but ‘made Himself of no reputation,’ this cross was taken up, and the Master crowned those timid efforts with a success that belongs to the history of the Methodist Episcopal Church in America. This spirit of entire consecration and abundant service was manifested in all the future of Miss Hart’s life, and as I sat beside her when suffering and almost helpless, on the very verge of life, she sent this message to those who had been associated with her, so many years in work for Christ’s Kingdom, ‘Tell them the most important thing in life is to be fully and entirely consecrated to God, and then to use every faculty of mind and body in service for Him.’”

MRS. E. T. COWEN, Corresponding Secretary of Cincinnati Branch, writes :

“To get a good view of a mountain one must stand at a distance, and it is so in studying character. One finds it difficult to write dispassionately of the work and character of one who came so near as a friend. The personal interest and personal loss obscures the sight. Perhaps the one characteristic



in Miss Hart that impressed me most, was her unswerving loyalty to truth. There was no yielding in principle, no suffering evil that, perhaps, good might come, but when convinced a thing was *right*, its acceptance was unquestioned. In the discussion of controverted points it was the principle—never the person involved—that was present in her mind. She was singularly free from prejudice, and if she ever ‘thought evil’ of persons, she was very careful not to speak it. The inspiration she has been to the Woman’s Foreign Missionary Society can hardly be over-estimated. She first planned the Uniform Readings, and all the years following, her active mind and ready pen were enlisted in bringing this work before the women of the Church. Appealing to heart and conscience, and raising a standard of Christian giving that has been a great blessing to the Society. It was Miss Hart who grasped the thought of an endowment for the Zenana paper, and the plans for meeting it were her’s, and she never relinquished her zeal until the endowment was an accomplished fact, and yet I never heard her refer to her part in that great work, closely associated as we have been for years. In clearness of judgment, persistence in the path of duty, and devotion to principle, she exemplified what a gifted mind and loving heart could accomplish when ‘hid with Christ in God.’”

MISS BENDER, of Japan, a missionary of the Baltimore Branch, under date of November 16th, writes to Mrs. Stevens upon hearing the sad news of her death :

“As I take my pen to write you, I pause, for I scarcely know what to say, for words cannot express the sorrow in my heart when I think of the loved one taken from us. The sorrow is so sacred that it seems almost like sacrilege to try and put it into words. I am so glad that I had the opportunity to be with Miss

Hart and to know her, for she was so lovely in her life. It always has been, and ever will be an inspiration to me. Then her prayers have been so helpful to me. When it has been so dark at times that I could hardly pray, the knowledge that she was praying for me has so strengthened my wavering faith and encouraged me. I cannot tell you how much it touched me when I read in your letter how you and she prayed for me, and how in her last days she remembered me. I am sure my faith will be stronger, and that the spiritual will be more real to me because her lovely spirit is in it. It seems so dark and lonely without her. I received the books for myself and for the school library from among her books. I am so glad to have them, places in them, which she has marked, seem to bring me very near to her, and as I read it seems almost as if I could feel her presence. The *S. S. Times*, which she always sent me, still comes."

The writer recently received from Mrs. McGavock, Foreign Secretary of the Woman's Board of the M. E. Church South, a memorial volume of Miss Chrisman, a missionary of that church, who was drowned in that memorable Johnstown flood. Accompanying the volume was a note in which she said :

"In turning over the pages of the memorial, you will find a few words, from the strong pen of Miss Isabel Hart, of sympathy to a sister society, from the Baltimore Branch. I mourn with you all her loss to the work, and to the Church. She was personally known to me, and through friends in Baltimore, I kept up with her to the close of her suffering life."

MRS. DR. S. L. BALDWIN, for many years missionary in China, says :

"Miss Hart's interest in and connection with our work in Foochow, China, commenced with her association with the Ladies'

China Missionary Society, whose object was to support the Girls' Boarding School founded and conducted by the Misses Woolston. To this, her first work for heathen women and girls, she gave unstinted interest and love for more than thirty years. She never faltered in that work until all earthly labor dropped from her hands. For nearly twenty years I was in regular correspondence with her in the interests of our mission work, and her broad, wise, loving interest in all departments of our mission was an inspiration to us in the field, and many, many times have her words of cheer and confidence encouraged our hearts.

"That she never erred in judgment could not be said. But her purity of motive, and singleness of aim for the advancement of Christ's Kingdom could never be questioned, and few indeed are the life records more consistent or successful. In her call up higher, our work in China has lost a friend of rare experience, devoted service, and abiding love. Associated from the very beginning with our work for women and girls, only He to whom her many prayers have ascended for that work, and to whom is known all her loving service can measure the influences she set in motion reaching into eternity. Our beloved fellow worker is no longer with us, but her work abides, and widens beyond our finite measure. May her mantle fall upon us who remain."

## ACTION OF COMMITTEES AND SOCIETIES.

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The Twentieth Annual Meeting of the Woman's Foreign Missionary Society of the Baltimore Branch was held in Madison Avenue M. E. Church, Baltimore, October 1st and 2d, 1891.

Friday afternoon Memorial services were held for Miss Hart, Corresponding Secretary of the Branch, and Mrs. Hamilton, Treasurer, both officers having been connected with the society from its organization, and both called home the same year. Mrs. E. B. Stevens presided.

Voluntary tributes were paid by a number of co-workers of the deceased. A letter of sympathy and esteem from Miss R. Bosley, representing Trinity Auxiliary of M. E. Church, South, was read. A few remarks by the presiding officer were followed by a paper prepared by Mrs. Battee referring to the life and work of these two departed ones.

"One day there stood upon a pier a group of friends, watching with the intensest interest an out-going vessel. Loved and loving ones of household were being borne to distant shores, and when the familiar forms were lost to view, when the last token of recognition had been given, those that were left turned

sadly back to the duties awaiting them. Solace was found in thought of the absent ones—the contemplation of *their* happiness in the revelation of beauty and knowledge and richer experience to which their journey was leading them, and in anticipations of a blissful reunion when partings would be known no more. Such has been, in a metaphorical sense, the case with this Branch of the Woman's Foreign Missionary Society during the past year. Our beloved officers, Mrs. E. J. Hamilton and Isabel Hart, have crossed the river of death, have passed through the gates into the Celestial City. No wonder that we, like the disciples of old, look with longing eyes after the vanished friend, and would fain pierce with our gaze even the clouds which veil them from our view. So long ago as 1868, these two women espoused the work of elevating the degraded ones of their sex in heathendom. They had been previously engaged in the cause of missions in a general sense, with other representative women, a few of whom are still living, but, as Miss Hart has narrated, it was in the summer of 1858, that specific work *by women for women*, was really begun, and humble as were the beginnings they were building more wisely and higher than they knew. It is not fitting that we should rehearse at this time the success that attended their efforts from year to year, especially after the organization was merged into that of which *we* are to-day the recognized factors. Our thought is at present of those only who have been its pioneers and active promoters, until the hour came when it was said, 'God has taken them'—the one (changing the metaphor) falling like ripened grain, *suddenly* into the Master's garner; the other in the prime of her womanhood, enduring patiently her affliction, because it was as 'God willed.' Having glorified him in faithful service, they did not less do so, in yielding up life and its opportunities without complaint; their names are indeed as precious ointment poured forth in our midst.

Already, able pens have been employed in setting before us the ability, the devotion, and rare gifts of these two officers of our Society.

“Beautiful and touching tributes have been inscribed in editorials and church records, yet, that the overflow of loving hearts may find expression, this meeting has been ordered. We pray that the influence of these godly women may permeate the lives of many, so that numberless trophies may be won to the Redeemer’s kingdom through them who, being dead, yet speak.”

Resolutions adopted by the Auxiliary Society of the First M. E. Church, Baltimore City Station.

“This woman was full of good works and alms-deeds which she did.”

These words written so long ago of Dorcas whose name and fame is perpetual are equally applicable to Miss Isabel Hart, closely identified with this Auxiliary and whose removal within the veil occasions such poignant sorrow.

While the great company of mourners in this and other lands are displaying—not perishable garments mementoes of her love and service—but the sweet, strong, pure character that wrought with God the work that abides, we would place on record our testimony of love and appreciation, and a recognition of loss to this Auxiliary that is irreparable and beyond computation ; therefore

*Resolved*, That the success that has tended this Auxiliary is largely due to the fund—seeming inexhaustible—of missionary intelligence possessed by Miss Hart and which with every other talent paid tribute to this work. Her wisdom to plan, her unflagging energy to prosecute what her thought devised, has made this Auxiliary a leader in the Baltimore Branch.

*Resolved*, That we will never cease to thank God that we were the recipients of her love ; privileged to know her daily life ; taken into her counsels and associated with her in labor.

*Resolved*, That her example shall in our pilgrimage, be the luminous pillar before us by day and by night, following which we shall eventually find her again in the land where none ever grow weary or sick.

[Signed,] MRS. E. B. STEVENS.

Resolutions adopted by the Managers of the Home for the Aged of the M. E. Church, Baltimore.

WHEREAS, It has pleased our Heavenly Father to take unto Himself our beloved Secretary, we who appreciated her Christian character, and valued her as an officer of this Institution desire to place on record the following resolutions.

*Resolved 1st*, That while we bow in submission to Him who does not willingly afflict, we are nevertheless sensible that in the death of Isabel Hart, we have met with irreparable loss.

*Resolved 2nd*, That her walk and conversation will be remembered as irreproachable and worthy of our imitation.

*Resolved 3rd*, That her faithfulness to this Home from its inception until the present time was unswerving, and merits our gratitude, from the fact that it found a place in her benefactions as it did in her affections, as attested by the generous legacy bequeathed by her in the final adjustment of her earthly interests.

*Resolved 4th*, That these resolutions be spread upon the minutes and be sent to the family.

October 7th, 1891.

The following resolutions were adopted by the Literature Committee of the Woman's Foreign Missionary Society of the M. E. Church and presented at the General Executive Committee in Kansas City, October, 1891.

WHEREAS, The Literature Committee of the Woman's Foreign Missionary Society has been sorely afflicted this past year in the death of its beloved and efficient Secretary, Miss I. Hart, of Baltimore, and



WHEREAS, By her death the Committee has suffered not only a great personal loss, but the cause, one of its most able and consecrated workers, therefore

*Resolved*, That as fellow workers we do recognize in her life the embodiment of all true Christian womanhood.

That in the clearness of her intellectual apprehensions, in her wise and excellent judgment, in the entire surrender of her whole being to the cause of the Master, she was an ornament to the Church and to the world.

*Resolved*, That her life in its symmetry, in Christian sympathy, its devotion to principle, its earnest purpose, has been in the past and will be to us in the future, an inspiration to holier and more consecrated living, and that we do magnify the riches of grace that supported her through a long and severe illness, and which enabled her not only to trust, but finally to triumph.

MRS. J. T. GRACEY,  
MRS. W. F. WARREN,  
MISS P. J. WALDEN.

Resolutions of the New York Branch adopted at annual meeting held in Buffalo, October, 1891.

WHEREAS, The Baltimore Branch of the Woman's Foreign Missionary Society has been sorely afflicted in the loss of its efficient Secretary, Miss Isabel Hart, who for twenty consecutive years has held this responsible position ; therefore,

*Resolved*, That in the death of Miss Hart, the Methodist Episcopal Church has lost one of its most devoted members, and the Woman's Foreign Missionary Society one of its most able workers, we feel her loss is incalculable ;

*Resolved*, That we extend to our sister Branch our warmest sympathy in this great affliction, and earnestly pray that her singleness of purpose, purity of life, and her entire surrender of all her powers to the Master's service may inspire in all of us a higher personal consecration and incite to holier living.

Signed,

MRS. J. T. GRACEY,  
MRS. J. H. KNOWLES.

Resolutions of the Philadelphia Branch, adopted at annual meeting held in Erie, Pa., October, 1891.

The committee presented the following resolution on the death of Miss Hart, which was accepted, and the Recording Secretary was requested to send a copy to the Corresponding Secretary of the Baltimore Branch :

WHEREAS, We have learned with deep sorrow of the loss sustained by the Baltimore Branch of the Woman's Foreign Missionary Society, in the death of its valued and beloved Corresponding Secretary, Miss Isabel Hart, therefore,

*Resolved*, Feeling that the work which has grown to such grand proportions under her leadership, is a fitting monument to her memory, and praying that they may ever retain the inspiration of her unselfish example and untiring devotion, we extend to our sisters of that Branch the sincere sympathy of the Philadelphia Branch, realizing that in their bereavement we share a common loss.

Signed by Committee on Resolutions.

MRS. SATCHELL, *Chairman*.

#### EXTRACTS FROM CHURCH PAPERS.

From the New York *Christian Advocate*. The Baltimore correspondent writes as follows :

In the death, September 5, of Miss Isabel Hart, every benevolent work in which our people are engaged, especially the befriending of Missions has suffered heavy loss. Among the many noble women in our churches conspicuous in ability and service she was confessedly pre-eminent. Of superior intellect, faculties in admirable balance, and trained by study to unusual efficiency ; of great simplicity of character, deep religious consecration, and of wonderful capacity for work, only the great revealing will disclose the full measure of her service to humanity. When the Baltimore Branch of the Woman's Foreign Missionary Society was established, the common thought turned to her supremely fitted to organize and direct its operations. Naturally diffident, she yielded with reluctance to the general judgment ; and while perhaps the consciousness of insufficiency was ever with her, the success of her work through twenty years is in cumulative witness that her designation thereto was

no less of God than of the Church. While not especially gifted in speech, she wrote with exceptional vigor. Her public addresses, indeed, were never wanting in the force that goes with conviction and sincerity ; but in the luminous array of missionary facts, or in fervid appeal for liberal giving, or in correspondence with missionaries sent and supported by the Branch, she wielded a facile and effective pen. The end was reached through slow decline and more of suffering than comes to many, but her chamber was for months "quite on the verge of heaven." As long as she could guide the pen, and afterwards in whispering dictation, her heart went out in loving counsel to workers at home and in words of cheer to those afar. The Baltimore Branch of the Woman's Foreign Missionary Society, a perfectly organized and wondrously effective missionary agency, largely the product of her wisdom and untiring labor, will be the enduring monument of the gifted and faithful woman, of whom it may be said as of few it can, "she hath done what she could."

The following is from the Missionary Department of the *Northern Christian Advocate* :

#### A REMARKABLE WOMAN DECEASED.

Except within the circles and associations of the Woman's Foreign Missionary Society of our Church, perhaps a comparatively small part of our constituency have ever come to know the great ability and noble life of Miss Isabel Hart, who died in Baltimore the 5th of September after a lingering illness of a year, in which she suffered from a most cruel disease. She has been so many years a prominent and important factor in Baltimore Methodism, so personally esteemed and counseled with in such a wide variety of church enterprises and educational and benevolent institutions, that her life forms an essential part of the history of Maryland Methodism. She was for some years connected with the Brooks' College of Baltimore. She was secretary of the Ladies' China Missionary Society of our Church, antedating the present general organization of the Woman's Foreign Missionary Society, and when, on her own motion, that society was absorbed in the general one, she became the Corresponding Secretary of the Baltimore Branch, which position she conspicuously filled till her death. Her relation to the

Home for the Aged, and the Women's College, of which Dr. Goucher is president, was close, constant and elemental. Her strength of mind, breadth and variety of culture, severity of judgment, magnanimity of heart, unswerving integrity, tireless industry, self-abnegation, and rare spirituality made such an unusual Christian force that it could not but be that she should be a strong, wise leader, and fasten her friendships with "hooks of steel." For months past she has been patiently awaiting her release from most intense pain, gently saying, with Miss Alcock,

"I am no longer eager, bold and strong;  
All that is past;  
I am ready not to do  
At last—at last.  
My half-day's work is done,  
And this is all my part,  
I give a patient God  
My patient heart."

But the Master summoned her weary soul away, and "absent from the body," she is "at home with the Lord."

From the *Baltimore Methodist*:

"In the death of Miss Isabel Hart, which occurred on Saturday last, Baltimore Methodism has sustained a loss which cannot be estimated. She was a woman of rare qualifications. In intellectuality she probably had no superior among either sex in our Church of this region. She grasped with ease subjects which were abstruse to others, and lived in a world of thought which few are privileged to enter. Had she given herself to literature, she no doubt would have taken front rank as an author. Combined with her keenness of mental comprehension was a practical sense which enabled her to make the best possible use of her qualifications. She would have succeeded in business, had she devoted her attention to it, no less than in literature. Education had developed her rare talents and given polish to her powers, as her conversation constantly evinced. She was at home in any circle, and a match in wit or argument for any disputant. But never did she transcend her womanliness of character, for to her natural gifts she added the Christian graces which more than aught else contribute to the excellence of men or women. Her meek and quiet spirit, her pure and tender affection, her firm adherence to principle, her self-renunciation for the good of others,

her patience in toil and suffering, all added adornment to her character and strength to her influence. The one thing which distinguished her, however, was her evident and entire consecration to Christ. She brought all—her brilliant talents, her capacity for business, her beauty and strength of character—and laid them at his feet.

As a teacher in the Sunday-school, as a class leader in the Church, as Secretary of the Baltimore Branch of the Woman's Foreign Missionary Society, she rendered remarkable service. In the latter office especially she exhibited to advantage her ability, and the whole Church was made to feel the benefit of her influence. She was the color bearer of the organization she so faithfully served, and, inspired by her faith and courage, its forces rallied around her again and again, and always for victory.

It was this consecration of rare gifts which rendered her eminently fit for the positions to which she was called, and in which she was so exceptionally useful. Farewell, sweet spirit! To meet you where you have gone, and to dwell forever with kindred spirits, and with Him in whom their life and love centers, will be Heaven indeed."

We take great pleasure inserting the following letter from a Hindu gentleman, who was converted through the instrumentality of one of the missionaries in Madras, India, supported by the Baltimore Branch. In his heathen home the Rajah Naidu, heard from Miss Stephen's lips the great fundamental truths of the gospel. Impressed thereby he sought further instruction, was converted and baptized, but such a storm of persecution was raised that not only his life was endangered, but the lives of the missionaries. Firm in his attachment to the faith, able and courageous in its defense, he has held fast to his profession at the sacrifice of every personal interest. The district in which he lived was convulsed with indignation against the missionaries.

In this letter, and in the extract from Madras paper, he shows his appreciation of Miss Hart's interest in his spiritual welfare.

FROM THE RAJAH NAIDU.

BLACKTOWN, Nov. 1st, 1891.  
MADRAS, India.

DEAR SISTER STEPHENS :

It was with intense feelings of regret that I noticed this morning in the pages of the *Bombay Guardian* a short paragraph touching the death of one, who I believe has done a great deal for the Woman's Foreign Missionary Society at Baltimore and elsewhere.

I refer to Miss Isabel Hart. The paper informs me that her character and services placed her high in the esteem of a very wide circle of friends. Yes, in the removal from the church on earth of their beloved sister Isabel Hart our sisters of the Baltimore Branch have been called to bear an affliction which none can adequately feel the sharpness of, but those who had devotedly labored with the deceased sister.

"Blessed are the dead that die in the Lord." May the fragrance of her Christian character lead many of those who grew in knowledge by her side to seek Christ. Although I did not see this lady as she was living in her native land, yet I was sufficiently informed of her Christian piety, zeal, character and earnestness. I remember her many and frequent inquiries on my behalf in all the letters she had from time to time addressed to you. Now may I request you to furnish me with a few particulars of this sainted lady. I hope you will be able to do this. In the event of your being unable to do so, will you kindly refer me to any one of her relations in her native land? I once more pray that you will not forget this, my humble request.

EXTRACT FROM MADRAS PAPER.

From a place so far as Baltimore (America) comes the sad intelligence of the death of Miss Isabel Hart, the Corresponding Secretary of the Woman's Foreign Missionary Society. From descriptions we read of her in *The Baltimore Methodist* and *The Northern Christian Advocate*, she must be pronounced to have been a most remarkable

woman, not only in the sense current in the godless world, but in that higher one which embraces within it a consideration of those spiritual qualities which far transcend all mere earthly gifts, however brilliant. Her one aim was to be like unto Christ—in patience, in long suffering, in love, in weakness and in unwearied well-doing. Striving after so great an exemplar, small wonder it is that she attained a pinnacle of lively faith and grand endeavor which is reached but by a very few. Her death, though to her a gain, is to the missionary cause a heavy loss which it would be hard to replace. But such mighty Christians dead are eloquent even in their ashes. Their forms may be concealed by the insatiable grave but the story of their lives can never die, but would be read by generation after generation vivifying the faith of the weak and adding to that of the strong. Though we have never looked upon her in life we feel that she is no stranger, for over and above the affectionate eulogies pronounced over her grave we have standing on the shelves of our library a book written by her and which tells in sweetly sympathetic tones of another dead Christian sister, Mrs. M. Rudisill, who died in Madras, with whom we had the good fortune to be associated in the earlier days of our conversion. Thus we feel that a link has been forged connecting us with our good American sister who has been called away to her Father's House in whose many mansions her spirit now rests after the toil and the moil inseparable from the life of the pilgrim who journeys on toilsomely through life's vale of sorrow, of suffering and of death. We feel we should not have done our duty had we failed to place this humble votive wreath over the grave in which our sister sleeps awaiting a glorious resurrection when she will receive at the hands of the righteous judge the victor's crown awarded to all who have fought a good fight. No truer woman than the late Miss Hart ever lived. She has left behind her hundreds of sympathetic hearts even in India and China to mourn her loss.



## EASTER APPEAL.

BY MISS ISABEL HART.

Despite diverse conditions and different climes, human hearts are essentially one in their nature, their needs, their longings, their destiny. Moulded by the one Creative Hand, they bear the common impress. From the many queries struggling from out their depths there are three that are vital, and insistent, and universal.

First, About God, on whom all worship is founded. Who is He, that I may believe on Him? Show us the Father!

Second, How may reconciliation with him be obtained and satisfying relations be established? How may man be just with God? What must I do to be saved? This the quest of all religions and the end of all service.

Third, With regard to the future—to destiny. Does death end all? If a man dies shall he live again?

The resurrection of the Lord Jesus is the only satisfying answer to this query. Then and thus only are life and immortality clearly brought to light. More, this resurrection is the proof of his right to reveal the Father; that his claim of coming from and going to him is a valid claim; that he is, as he declared, the Way, the Truth, the Life; that whosoever believeth in Him hath everlasting life. Thus the resurrection becomes the keystone of the Christian arch; completing, crowning, combining all its principles, precepts, and promises. If Christ be not risen, then is our preaching vain. Your faith is also vain.

Therefore is the Easter, the resurrection festival, the crowning festival of the Christian Church; vocal with its loftiest music, decked with its choicest flowers, bright with its most rapturous joy; the feast of faith, and hope, and love, and gratitude, and gladness. Therefore would we bring offerings and come into his presence. And what offering so appropriate as that which shall speed the glad tidings of great joy to all lands—Christ has come. Immanuel has lived, suffered, died risen, ascended, and liveth for evermore. And because he lives we shall live also. As these tidings are peculiarly precious to us at this season, let us, in obedience to the first words of our risen Lord, spoken first to women, “Go tell.” And his last words were, “Go into all the world.” And we know the spirit of the gospel may be comprehended

in two words: *Come* unto Me; *Go* work in my vineyard. Let us *come* closer. Let us go farther.

For two years the Baltimore Branch has given over one thousand dollars as its Easter offering. "Whatsoever thy hand findeth to do, do it with thy might, for there is no word, or device, or knowledge, or wisdom, in the grave whither thou goest." "Blessed are the dead who die in the Lord. They rest from their labors and their works do follow them." "For I am persuaded that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, or any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord."

The ninetyeth Psalm comes to us freighted with the most tender, and sacred, and pathetic associations. It seems redolent with the odor from new-made graves. But rising above the wreck of matter and failing flesh, in strong, sublime contrast is the closing prayer, "Let the beauty of the Lord our God be upon us"—the beauty that fadeth not. "Establish thou the work of our hands"—the work that faileth not. "Yea, the work of our hands establish Thou it."

The fifteenth chapter of 1st Corinthians is the grandest argument for the resurrection of Christ, and through Him of his, ever penned; the sublimest pæan of victory over death and through death ever sung. But this argument find its logical sequence, and this pæan its fitting and practical outcome, in the concluding notes:

"Therefore (because of these) be ye steadfast, unmovable, always abounding in the work of the Lord; forasmuch as ye know that your labor is not in vain in the Lord." To this work, this abounding, ye are called, beloved, in this Easter Service by these Easter memories and hopes.

Everything in religion is individual; we live alone, we die alone, alone we are judged. Therefore, let each give something. Give it to and through your Auxiliary, if you belong to one. And let each Auxiliary have its service Easter week; as bright, as helpful, as missionary as you may be able to make it.

Will each give something? Give gladly; give proportionate to blessing; and speedily the Easter light will brighten the earth's darkness, and the Easter life will burst the bonds of the earth's sin and death. "According to the working of the might of the power which He wrought in Christ, when he raised Him from the dead, and set him at his own right hand in the heavenly places.





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